

VIII

Minutes June 30 - '94
July 11 - '94

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9.

Meiji Gakuen, Tokyo, July 10, 1894.

Dear Dr. Gillespie,

H. M. Landis

Following are the minutes of the mission meeting held at No. 3 Meiji Gakuen on June 30th.

"Regular monthly ^{business} meeting of the mission after the monthly prayer meeting, Dr. McCauley occupied the chair. The minutes were read & approved.

The Finance Committee reported progress on adjustment of the deficit in appropriations.

Report of the committee on Mr. Tamura's ^{"Yapanshiyugi"} paper read again. The report Dr. Thompson offered a ^{verbal} minority report. The majority report was adopted. It was also resolved that Dr. Thompson be requested to write out his minority report & transmit it to the Board along with the report of the Committee. (These two reports are given on separate sheets. As will be seen, & as is the wish of the Mission, the report that was adopted is written for the American public, and the Board is at its discretion requested to publish it. As will also be seen the minority report is not an opposition report, but only suggests a question of policy, and in reality is a preliminary question, which however

(attention ought perhaps else to
be called to the fact that the
party in the Japanese church
opposed (in Dr. Thompson's) ^{to me} words to Mr.
Tamura, has ~~not taken~~ kept
fully in accord with the Missions
& church in their efforts to cooperate
while Mr. Tamura has gone into
opposition of his own free choice
to both, & this opposition of his
is perhaps responsible directly
& indirectly for ~~the~~ three fourths
of the sins on both sides. It is
however impossible to fully & properly
adjudicate amid all the complications
of the main contention of the whole
case, esp. as far as the Mission is
concerned, is no doubt Mr. Tamura's
insubordination & opposition (Over)

(July 13 - Mr. Landis - postal)

"I say 'insubordination & oppo-
sition' - This ought to be
amended by the addition of
the phrase - 'to the ma-
jority of the church as
represented in its councils'."

(It ought to be stated that the part of
the minority report referring to
Mr. Gammon's deposition, as is shown
by the date also, was not a part of
the minority report as ~~submitted~~
Dr. Thompson rendered it verbally
at the Mission's meeting and as
voted on at the meeting.)

the rest of the Mission regarded the Board as fully competent to answer & at once proceed at its discretion with the real contention as laid before the Board in the majority report, - Dr. Thompson also not dissenting from either the facts or opinions in the majority report, i.e. judging from his expression of opinion at the meeting of June 30th.) *Insert clip here.*

It was resolved that the majority report of the committee be sent to the Board for publication at its discretion.

It was resolved that the Treasurer of the Mission be authorized to pay for all repairs ^{on Mission property} made necessary by the recent earthquake and charge the expense of the same to a separate account to be presented to the Board when a full estimate of such repairs shall be possible.

It was resolved that Mr. Kobayashi's employment as evangelist in the Akaraka Church be extended.

It was resolved to adjourn to meet at the call of the Secretary.

H. M. Sandis, Sec."

A mission meeting was held July 11th at No. 17, "Yaukiyo". Following are the minutes.

"Special meeting of the Mission after a General Council meeting. Dr. McCauley occupied the chair

Copy of this opinion is
appended to the minutes.

A recommendation from the Local Council based on the accompanying professional opinion of Architect R. Seel, was laid before the Mission respecting repairs of ravages by earthquake in the Theo. Hall, M. J. The Council recommended that each Mission ask for \$1000 (U.S. Gold). (This is somewhat more than may be needed for the Theo. Hall itself, but Hepburn Hall, (Dormitory of M. J.) as well as Sandham Hall (Acad. Dep. Rec. Hall) also sustained slight damages and Mr. Seel was also asked to examine Hepburn Hall, and gave his decision that considerable bracing and strengthening esp. of the roof, where the construction is imperfect, is necessary, not only to withstand severe earthquakes but also typhoons. This therefore is necessary.)

(I need hardly say anything more on this subject. The building is necessary both for the Theo. Dep. & for the Library. The only rational course whichever way you may consider it, is not to allow the building to fall into ruins so as to become an entire loss. The gifts of donors also impose an obligation, & perhaps if Dr. Knox could communicate with the donor interested in this building, if he is still living, he would be glad to exercise his privilege. Of all the Missions having extensive buildings, ours seems to have suffered the least, - at least less than the Episcopate.)

and the Methodist Mission, though the former has a missionary architect among its lay workers here. Besides, there was unanimity in both missions ^{assembled in Council} on the necessity of the course recommended. Hence with the Mission's endorsement of the course recommended, there would seem no room for doubt as to what course the Board in N. Y.)

The Mission resolved to approve this recommendation and to ask the Board for a grant of \$1,000 (Gold).

(It was also agreed in Council that if the two Boards in N. Y. were agreeable to this recommendation, in order to save not only time but the building also in its exposure to the elements, esp. as it is urgent that it be taken down at once to the second floor, ~~then~~ a cablegram should be requested. As the Dutch Reformed have a code for Yokohama, I have asked Mr. Wyckoff, their secretary here, to give advice to his Board on this subject.)

It was resolved to authorize the payment of a bill of 30 yen for repairs on Miss Tongma's house.

It was resolved that the printed voucher forms when filled in by ^a missionary be regarded as sufficient for all ordinary moneys paid by him.

The Finance Committee reported on apportioning the deficit in appropriations. Not having been able to

apportion the whole so far, ~~that~~ it was agreed to ask the missionaries to look over their appropriations carefully, & report at a meeting to be held after a meeting of the Local Council, in the morning (July 12th).

Adjourned,

H. M. Gordin, Sec."

A meeting of the Local Council was held on July 12 to consider the question of the Fukien Shimpō, and also a question of the referred to it as a committee, by the General Council, viz. the question of a Presbyterian Publishing House and of the publication of suitable sabbath school literature. The General Council refused to take up the question of ~~the~~ continuing the Fukien Shimpō, even with the suggestion that a foreign coeditor labor alongside of Mr. Nemura. Its action seemed to strengthen an already existing doubt in some minds of the Local Council as to the wisdom of continuing the paper under present auspices. The subsidy to the paper therefore according to the arrangement of the beginning of the year lapses with the end of this month. A committee consisting of Mr. E. R. Miller, Mr. Wyckoff, Dr. McLanely, & Mr. MacRair, was however appointed to investigate all these three questions. It is possible that Mr. Nemura will be able in some way to carry on

the paper independently of the Mission's aid. If so, the question may be solved. At any rate the Mission subsidy is withdrawn.

After this meeting of the Local Council there was another Mission meeting, of which the minutes follow:

"Special meeting of the Mission. Dr. McCully occupied the Chair.

The finance committee reported on the deficit and it was after discussion asportioned as follows: Evangelistic work Yen 1485, Tracts 85, Personal Teacher 30, Missionary's Salary (due to Miss Murray's proposed marriage) 397 Mission Schools 235 (185 on Mei-jigaku account) Choshi Gakuin Students' Supports 60, Books on Language 30, Translation & Publication Fund 225, Itinerating 50, Fukui Shingo 240, Miss Young's account (to be adjusted by herself) 50. This makes Yen 2887 or about \$30 above \$1800, the deficit, giving a slight margin.

The question of transferring evangelist Ijima from Matsumoto to Choshi was referred to Mr. Sandick, with power after consulting with Rev. J. H. Ballagh under whose care he works in Matsumoto."

Adjourned, H. M. Sandick, Sec.

1

Statement of Professional Opinion on Repairs
needed for the "Theological Hall, Meiji Gakuin, Tokyo,
by Architect - Richard Leel. (Translated copy.)
(Made at the request of the Local Council of Missions, Tokyo)

"July 7th, 1894.

"Today at Mr. Sandis's request, I examined
the "Theological Hall. On June 21st, a day after the
big earthquake I had also viewed the building.
I say this because the injuries to the building
were considerably emphasized during the
time that intervened between the two revisions.
The little earthquake had probably considerable
influence to this end in hastening the settling
of the walls, which however would no doubt have
gradually occurred even without this little
earthquake.

"The building shows considerable ravages in
the second story which in many cases run down
to the arches of ^{the} doors and windows of the first
floor, & in a few places even extend to the lower
course of foundation stones. I do not think that
these injuries are to be ascribed to poor workmanship
or to poor materials. Bricks and mortar are of
normal quality & execution. They are rather to be
ascribed to defective principles of construction, to an

utter lack of iron anchors & braces, - perhaps ^{somewhat} also to the form of the ground plan. I have no doubt that if strong iron anchors at the height of the floors of the first & second stories & again below the ^{eaves of the} roof, and strong diagonal braces of iron across the layers of beams had been properly inserted, the building as constructed would have withstood the tests of the earthquake.

The question whether it is possible to repair the building or whether it must be taken down completely, I would answer to the effect that I regard it altogether necessary that the second story be taken down ^{& in place of the first story} as far as the arches of doors & windows. With careful repairing, the cracks extending to the foundation would be free from any apprehension.

My proposition is therefore as follows: - to restore the second story either as frame with clapboard or shingle sheathing, or else as frame filled in with brick. Both constructions offer full security against earthquakes, and as the weight as compared with the present structure becomes considerably less, I should have no apprehension about using the lower part of the building again after a few minor repairs. The

chimneys must in part be taken down, down to the foundations and replaced by light ~~construction~~ again strengthened with iron.

All doors & windows with jambs, floors, ceilings, beams & roof, are in so good a condition that they can immediately be used again in the building restored as above indicated.

Taking into account the materials on hand, the expenses of repairing may be covered by 3000 yen.

The above was accepted by the Local Council, and the two missions recommended to ask for an appropriation from their Boards of 1000 (Gold) apiece, - there being also minor repairs & some strengthening needed for the other school buildings of the Meiji Gakuin.

RECEIVED

AUG 8 1894

DR. GILLESPIE.

I A

K/S

Meiji Gakuin, Tokyo, July 11, 1894

Dear Dr. Gillespie,

A private letter to explain the various communications transmitted along with this, may be necessary, though most will explain themselves fully enough.

I "The paper entitled "Light & Shadew in Christian Japan", is my reply to Dr. Dennis's request for an article for the Sep. number of the "Church." I had meant to write ~~an~~ article more exclusively my own, & had gathered some material. But a reading of this paper will show the reason why I desisted. I inserted a few points & remarks here & there but it is mainly almost completely what it pretends to be, extracts. It may be longer than you want it but I could hardly escape it. The full report when published will give you still more, esp. in its statistics, for suggestions. But it will not appear in time I suppose for the Sep. Church.

II. This will explain itself. I had asked ^{Mr. Pearson} ~~him~~ to write a few facts for my benefit in getting up a paper for the Sep. "Church." I give the result in his own words.

III. This document fits into the minutes of

the meeting of June 30th. & needs no further explanation.

IV. This paper may be of some importance at the present juncture to the Board. The latest report seems to be that ^{the church of which} Mr. Tamura ^{is pastor} ~~church~~ has withdrawn from the church. After putting a number of questions in these both on the part of ~~the~~ Mr. Tamura & ~~the~~ his church, and the Daikwai's refusal to be drawn into discussion in this way, no in re questions being presented, this last step seems perhaps ~~the~~ what might have been expected. With one exception, no missionary seems to have an idea of withdrawing from connection with the church, and he, (the Rev. J. H. Ballagh, a strong partisan of Mr. Tamura) may reflect and return to allegiance. Thus probably the immediate danger is over, a great many ~~in fact~~ of the missionaries ^{in fact} while in accord with the action of the ~~council~~ on this question, are nevertheless of opinion that if charges for which material is on hand, had been formally preferred, they could in all likelihood have been made a sufficient basis for suspension for a year or so from the ministry, action to be taken then according to any developments in the interim. ~~In many ways~~ Most perhaps are of opinion that in many ways Mr. Tamura had made his relations with his brethren

in the ministry ~~an~~ exceedingly difficult - if not impossible. But I do not desire now to touch on the merits of the case, which indeed are of various orders of strength.

Mr. Kato I may say here by the way a little about Mr. Kato's case as it too came before the Daikwai. The Tokyo Presbytery had refused to reinstate him; this was before he went to America the first time. On coming back he applied to the Nagasaki Presbytery which received ^{without any conference with the Tokyo Presbytery} & reinstated him as minister. I omit details. He left the bounds of this Presbytery & began independent work in the bounds of the Presb. that had several years before & for reasons not yet removed, refused to reinstate him. Questions went back & forth between the two Presbyteries, & there was a final reference to the Synod. The Synod's opinion was declared to the following effect: The Nagasaki Presbytery did an act in reinstating Mr. Kato, technically allowable, but in view of the circumstances well known, ^{it} ~~they~~ was morally under obligation to take a different course. Hence it was exonerated, Mr. Kato's ministerial standing allowed as far, but the Nagasaki Presbytery (Chinzei Chukwai) instructed on Mr. Kato's return to call him to labor within its own bounds. Thus the case stands. Mr. Kato may obey and may not.

V. This is another of the many plans on the subject made in the past few years. It was included originally by Dr. Hail in his ~~assn~~ Council Report. It does not however seem to run any chance of being adopted, even with revisions & amendments proposed later. It is sent only to complete the record, & to show a question of extreme difficulty. The Daiikwai & Council are still at work over it & may come to some sort of an agreement yet.

VI. This will explain itself. There are a few additions made in lead pencil. Publications of our own mission are indicated by lead pencil marks, i. e. under Books & Tracts. Under periodicals, those marked in lead with a cross have some sort of connection with the Nihon Kirisuto Kyokwai. (Ch. of Christ in Japan.) In other respects ^{also} you will be able to use the pamphlet for items for the "Church".

VII. This in separate package as well as no VI. by book post, contains photographs showing earthquake ravages produced on the Cr. S. compound. In the minutes (VIII) there are further references to this subject.

VIII. Minutes of mission & local council.

Mr. MacNair will probably write by next mail

on proceedings of Dai Kwan more in detail, & Mr. Alexander as secretary of the General Council I have requested to write on its proceedings, which will probably be done by next mail too. This General Council has had five sessions already by today, while ^{usually} after a single session or two would suffice, showing the difficulties & important questions in the situation. Many particularly have been the resolutions proposed for a new Home Mission Board, committees of the Synod being in communication & several times appearing before the Local Council. The Council's final opinion was to the effect that it preferred that each Presbytery take up & attend to its own evangelistic work & field, while nevertheless expressing itself favorable to the idea of the Synod without aid from the Missions, establishing an independent Board of Home Missions.

But others will write more definitely ^{& fully} perhaps on this question. Both San Francisco & Vancouver Mail steamers are according to the latest notices, guaranteed on account of the pest, at Nagasaki, & thus the outgoing mail is delayed by 5 days or a week.

I would be with kindest regards
Yours very sincerely
H. M. Bandin

- 1 - Comments on action of Synod on Kamura's case
- 2 - Sentiment of "Council" for & against the sentence
- 3 - Mr. Kamura refuses to submit to the deposition.
- 4 - Action of Synod on Mr. Kato's case.
- 5 - Home mission work.
- 6 - Minute of Synod on home mission work.
- 7 - Home mission debt of 300 yen - not met.
- 8 - 'Kate o' 'In cuim Srimpo
- 9 - Com. appointed to consider starting a new paper.
- 10 - Thinks the Mission's statement should be published.
- 11 - Will not be able to send more copies of the "Japanese Messenger".
- 12 - Will not have to leave Japan this year.

Aug 16 1894
DR. GILLESPIE.

July 23.
ac Mail

Dear Dr. Gillespie, I do not know how fully this may have written to you of the doings of the late Synod and of the consequent outlook in our church affairs; but as the more account and estimate of the situation mine may not be wholly unimportant.

1- We approached the time the Synod should meet with not a little anxiety, mainly for three reasons:- that Mr. Lammara's appeal from the sentence of Presbytery would have to be considered, and also the difficulty between the 1st Tokyo and the Chingei presbyteries on account of Mr. Kato, and further that a change in the methods of home mission work was inevitable.

The Synod opened on the 3rd instant and adjourned at noon on the 11th. Its sessions, however, were not continuous. On the intervening Sunday as well, on the evenings of several days popular meetings were held, and besides, one day was given up to the usual *Shimbokkuri* or social gathering, and one was passed in awaiting an answer to proposals sent to the missions.

Mr. Lammara's case came on on the 4th day. The 5th day, the judicial committee having recommended that it be heard and considered by the Synod. A decision was reached on the afternoon of the 4th day. I gave the text of the sentence to Mr. Lammara for immediate transmission to you along with the mission minutes, so that

as do not need to repeat it here. It was certainly
a surprise and a cause of regret to most if not all
the foreigners present. When the vote was taken whether
or not to "sustain" the action of Presbytery but one member
rose, and then only a few voted to "reverse", whereas a
decided majority favored "changing" the former sentence.
Then Mr. Oshikawa of Sendri introduced ~~the~~ ^a resolution
that Mr. Tamura be deposed from the ministry. In the in-
termediate speeches made before the voting began, some had
regretted the justice of so extreme a penalty as deposition; but
as it seemed true that at least an equal number thought
that the charge of "slander" had not been proved and that
his offense was quite a little more serious than Kawashita
(mistake). Not a single speaker justified the writing of
the book which is the immediate cause of all the trouble.
When therefore we heard Mr. Oshikawa's motion, that it
would have seemed very unlikely; not so, however,
after he had spoken. There is no doubt of Mr. Oshikawa's
commanding influence amongst his countrymen. He
is said to be the most eloquent man in Japan north
of Kyushu, and he certainly moved the members of Synod as
no one else present could have done, and when the vote
in favor of deposition was taken it 23 out of 40 ^(37 exclusive of foreign members) rose, amongst
them many of the best men in the church.

At a meeting of the Council held on the 7th ^{inst.}, the sentence
against Mr. Tamura was discussed and a majority thought

It was necessary to say to the Synod that the Council strongly disapproved of the action it had taken. Here we have the minute describing the sentiment which prevailed at the meeting. The Samuel Ballagh and two ~~others~~ others presented a paper moved that the Council withdraw entirely from ^{further} connection with "the Church of Christ in Japan" and work for the reestablishment of the church which was in existence before the present constitution was adopted. This motion however was not passed. Mr. Ballagh has since sent a letter to the Synod stating what ^{for the purpose} his purpose, and resigning his (associated) membership. The action of the Council was not unanimous. A number of the members did not think it proper to interfere in any way with what the Synod had done, lest the doing so produce irritation and thus toward a division in the church, of which Mr. Samura with his history and characteristics was certainly unworthy to be the cause. The Council's declaration was sent to Synod and was unofficially returned with the request that it be reconsidered and if possible recalled. Prominent men amongst the Japanese thinking that it would have a bad effect on the peace of the church; but it was forwarded a second time and was then read and discussed for a few minutes by the Synod, and two motions were made concerning it, both of which were lost. One was - + ~~that~~ it be received and recorded in the minutes, the other that it be

returned to the Council as being uncalled for and expressive
of intense disrespect. When the matter rested, the majority prefer-
ring to do nothing at all with ~~the~~ ^{communication} beyond hearing it read.
It is fortunate that the advice of the more moderate men
who urged this policy was heeded, for if the paper had been
sent back it would ~~have~~ likely have brought about the
rupture which Mr. Ballagh and ~~some~~ ^{some} others desire.

3 Mr. Samson has refused to submit to the sentence ~~passed~~
on him, and his session supports him, having announced
the independence of his church.

Aside from the merits of the case, it seems a pity that the
synod did not rest content with, ^{at the most} simply sustaining the
action of Brabtyon. ~~By~~ ^{By} going instead to the extreme, as it has
done, it has played directly into Mr. Samson's hands; ^{for it has} ~~by making~~
made him seem a martyr to the truth. He is so regarded ^{there} by
a good many foreigners, and will be, I dare say, by many in
America. Nevertheless there is much to be said for
the Japanese who have judged and condemned him. ~~At~~ ^{The}
book wounded their national pride very greatly, and it was
shown from Mr. Samson's own statements and the statements
- his friends in America that he wrote it for the purpose of
getting money to support his work in Tokyo. The relation
to foreigners of the faults of his countrymen in order to ^{the} making
money really has a venious side to it even if the revelation
is in the main correct, which, however, the Japanese do not
admit. Add to this that it was made in a "flopant" way

by a "popular" book by a man who has cultivated anything but a conciliatory temper toward his fellow churchmen, and the further fact that Buddhists and others have been using the book as a means of attack on Christianity because a Christian minister wrote it, and it is easy to appreciate the feeling which drove the Quod into action that has seemed to the Council and to outsiders - as indefensible on strict ecclesiastical grounds.

4 After Mr. Samurais' ^{appeal} was disposed of the Kato case was taken up. Early in the session the rules had been amended so as to prevent in future the reentrance of a minister into the church through another presbytery than that from which he had gone out, but this change could not affect the past, and the judicial committee reported that the action of the Chingee brethren in receiving Mr. Kato was constitutional, but that it would have been better if they had made inquiries of the 1st Tokyo presbytery before acting finally in the matter. The report was adopted and the Chingee presbytery was directed either to call Mr. Kato, on his return to Japan, to work within its own bounds or else transfer him regularly to Tokyo. So far as I know everyone is satisfied with this disposition of the case. It is clear that when he was admitted into that presbytery last year it was understood that he intended to remain and work in that part of Japan. The irregularity of his present

session, and it soon became evident that a large majority were in favor of holding to some form of synodical mission work in addition to what the presbyteries may be able to do. The Council was approached twice through committees, but was unwilling to commit itself to any plan of mission work in cooperation with the synod as such. The individual missions however were left free to make such arrangements with the presbyteries as they might choose, and also to contribute individually to the support of a synodical missionary agency. No doubt the decision in the Tamura case is partly the cause of this attitude. However there ~~was~~ ^{was} even from the outset in favor of encouraging rather a presbyterial than a synodical plan. On the last day of the session the synod adopted in substance the following, ^{which by the way} ~~it~~ ^{it} assumes the existence of separate local committees for carrying on work within the bounds of the several presbyteries. The synod's ^{mission} work is to be directed by a board consisting of twelve members, Japanese or foreign, elected ~~by~~ in two classes, half only at any one meeting of synod. The officers, a president, a secretary, and two Treasurers, are to receive no salaries. This Board may begin work when the presbyteries have not undertaken it, or may cooperate with the presbyteries, the latter however to preserve their autonomy. The Board may collect money from any quarter - from the churches, from the missions or from individuals

Our churches are directed to take our collections on the first Sunday of every month for the synodical work. The Board is to report at each meeting of Synod the results of the past and its plans and estimates for the future, and subcommittees are to act for it in the intervals between stated meetings.

The first ^{Board} was immediately elected and is an excellent one, containing good representative men from all the presbyteries. But one member, Mr. Alexander, was chosen to act upon it.

The past year and a half has closed with a home-missions list of about 300 yen. Thus the synod apportioned amongst the churches at the rate of 3 yen per church annually. The missions were not asked to help in raising the fund.

I can only sympathize with the sentiment, which was strongly expressed by the Japanese, that as a unifying influence it for no other reason a mission work that should be identified with the church as a whole was of the utmost importance. "What do we meet in a Synod," they said, "if not to further the building up and extension of the church? Take away entirely our central Board, and what will remain of anything like equal importance to call us together from year to year?" It was insisted, therefore, that even if the ~~new~~

2001. ~~could not~~ ^{possessed} ~~look on~~ at first but small dimensions
owing black of funds, still it ought to be begun
and allowed to grow; and only those, missionaries
or Japanese, who are afraid that the Central Board
will interfere in the work of the Presbyteries have
any but the best of wishes for its success. You will
observe that this new arrangement is in some
respects similar to the old it is quite unlike it in
its being ^{distinctively} ~~solely~~ a Japanese ~~or rather as the mission~~
agency, the missions as such not having any
necessary connection with it. It is hoped that
this independency ^{will be maintained} ~~will~~ give it the life which was
lacking ~~on~~ the old plan.

You will be interested to know of the fate of the
Fukuiu Shinpo. Mr. Uemura's Paper. The question of
its continuance was referred to our Local Council
in Tokyo, by which alone it has been subsidized
heretofore, to the General Council, it being thought
that possibly plans might be devised for making the
paper a more general church organ and obtaining
for it the support of all the cooperating missions. The Gen-
eral Council appointed a committee of one from each ^{Mission}
to see what could be done. Mr. Uemura has said that he
would be willing to have a foreign editor, and would be
glad to set apart a portion of the paper for missionary contributions.

22 hoped that the subsidy could not be withdrawn ^{here},
the paper could not live without it and since its death
would be, he thought, a real misfortune to the church. The
committee reported unanimously in favor of the General
Council assuming the support of the paper, subsidizing it
to the extent of \$500 per month, ^{and} to pay its
share. (5), it being understood that the co-editor plan
be adopted and semi-annual financial statements
be made. The committee's report was not brought
— after the Tamura trial has concluded, and then
the part taken last year by Mr. Tamura in the attack upon
"The Japanese Friend" as well as the distrust of him ex-
pressed by many ^{on other accounts} made it impossible to secure
concurrence in the committee's opinion — which was that
the paper ought if possible to be continued for the
sake of ^{having a} the church organ, and that an efficient
foreign co-editor would be a sufficient safeguard
against repetition of the mistakes of the past. The
General Council would do no more than refer the ^{report} ~~matter~~
~~back~~ to the Local Council, by which body ^{also} it has since
been discussed and thought impracticable because of
its connection with Mr. Tamura. Therefore the Japanese
Shinsho ceases to be at the end of this month unless it can be
revived or hereafter without mission aid. The Local Council
appointed a committee to consider the feasibility of starting a
new paper and also of ^{establishing} a Publishing House such as other
missions are so successfully carrying on. This committee will report next autumn.

10
I wish to add a word in further reference to Mr. Samura.
You already have the recent action of our mission concerning him, and Dr. Thompson's minority opinion, in which he urges that the Synod's treatment of him be taken into account by the Board in judging of the propriety of publishing the mission's statement. I am sorry to have to differ from Dr. Thompson, but it seems to me that it is become all the more important to make public the truth about Mr. Samura lest the alleged extreme injustice done him by the Japanese be used by him and his friends to greatly extend the circle of his sympathizers in America and so augment his financial support, to the corresponding injury of the Board's and Mission's work in Japan. You will likewise observe that the Council in its communication to Synod was careful to refer only to the trial of Mr. Samura. A majority would certainly have opposed the motion if it had implied general support of the man and his methods of work.

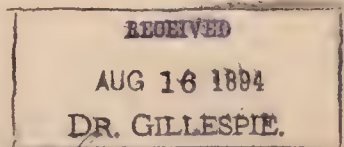
In your letter to the mission you ask for 2 copies of the further numbers of Mr. Samura's "Japanese Memoirs". We should be glad to send them to you but it is not ^{certainly} ~~likely~~ that we will be permitted to see them. I have seen only the first number. A fortnight ago I saw for the first time a copy of a little Samuralet which was circulated in America

last year as a means of advertising
work. It is as full of misrepresentation as
this later production. Mr. Lammie seems in-
capable of so writing as to create a strictly
correct impression about ^{what} he is doing.

12 The letter in reference to our far long
reached us a short time ago. In answer I am
glad to be able to say that the likelihood of our leaving
to leave Japan this year is diminishing. Mrs.
Lammie, though very far from well, seems to be
improving slowly, and we hope that by the autumn
or early winter she will be restored to her usual
health. Her trouble, as perhaps I told you, is nervous
prostration, recovery from which is at best a slow
process.

With kind regards to yourself and Mrs. Gillespie
in which Mrs. MacKain joins me

I am
Yours Very Sincerely



Kanizawa

Japan

July 23^d 1894

Theodore M. MacKain

RECEIVED

AUG 8 1894

DR. GILLESPIE.

IV

Mr. Tamura's deposition
fr. Ministry - Explanations
thereof.

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Several Papers Relating to Mr. Tamura's Deposition from the Ministry of the Church of Christ in Japan, (with a few explanatory statements.)

Mr. Tamura appealed from the decision of the ^{1st} Presbytery which last October, on the basis of a book entitled "The Japanese Bride," found him guilty of slander (gumpu) i.e. of calumniating the Japanese nation, and pronounced a ~~sentence~~ penalty ~~of censure~~ and that he be censured and that he make public retractions as proposed by a committee in various papers in Japan and America. His appeal to the Synod was found in order and regularly & formally taken up by a day and a half's procedure, the original committee of prosecution & Mr. Tamura respecting arguing the question before the synod, & every member of the synod being allowed five minutes at the close of the arguments to state his own opinion. On a vote, the original sentence was not confirmed, nor reversed, but it was decided to change the sentence. Immediately after the following motion in writing (only written motions for changing a sentence being admissible) was proposed:

"Motion for changing the sentence of the First Presbytery of Tokyo in reference to Rev. Mr. Yamura. (These documents are unofficial translations from the Japanese.)

"The Synod changes the sentence of the First Tokyo Presbytery in reference to Rev. Mr. Yamura, deposing him from the ministry,
Reasons:

1. By the sentence of the 1st Tokyo Presbytery it is recognized that Mr. Yamura committed a ^{offense} sin of slander by mentioning false facts in his book & publishing mistakes abroad, and thus injuring the reputation of our nation.

The 1st Tokyo Presbytery's view is proper in recognizing the above facts. The name ^{given to} of the offense is not proper. The synod recognizes that it is rather proper to say that he was contemptuous toward the Japanese nation.

2. Moreover, notwithstanding the fact that he wrote such ~~a~~ an undignified and ill considered book, as ought not to be written by a minister, ~~and~~ was contemptuous toward his brethren, injured their reputation, defiled the honor of the Church of Christ in Japan & interposed a great obstacle in the work of

evangelization, yet he shows no consciousness of having done so, does not reflect on his conduct nor repent, so that the Synod judges him not to be worthy of the ministry.

Therefore the Synod changes the sentence of the 1st Tokyo Presbytery & deposes Mr. Tamura from the ministry.

"Moved by Rev. Mr. Ishikawa,
Seconded by Elder Sakamoto,
and Rev. Kitayama.

"July 6th, 1894."

The vote on this question carried by a majority, & accordingly Mr. Tamura was deposed & to be informed of the sentence in the regular way.

The sentence to be recorded is as follows:-

"The sentence of the Synod of the Church of Christ in Japan, in reply to the appeal of Rev. Mr. Tamura, Pastor of Suwayabashi Church.

"The appellant, Mr. Mr. Tamura, wrote and published a little book called 'The Japanese Bride' in the English language in America in the 26th year of Meiji (1893). The 1st Tokyo Presbytery recognized that the book contained many false & mistaken facts, its style was undignified & ill considered, & thus he defiled the honor of a

Japanese Christian ministers & insulted our brethren in the eyes of foreigners. It therefore being unwilling to leave him unexamined, called summoned him in October of the 26th Year of Meiji (1893), to appear before it, and after examination ~~sentenced~~ pronounced sentence of slander (Bamper) against the Japanese nation, and censured him exhorting him to insert in three or four Japanese and foreign ^(American) newspapers corrections of his mistakes in the books. But the author thinking the sentence improper appealed to this Synod.

"The sentence of this Synod in the case of this appeal is as follows:

1. The facts that the 1st Tokyo Presbytery took cognition of in the book of the appelland, Mr. Tamura, are correctly presented by the prosecution. The book is such a ^{undignified} vulgar book as ought not to be written by a Christian minister. But it was not proper to have called his offense a slander. This book was prepared in order to earn money, ^(prostituting) sacrificing the honor of the nation to this end, i.e. he insulted our brethren among foreigners and injured the reputation of our countrymen arbitrarily.

Therefore it is proper to say that Mr. Tamura has broken his ^(ministerial) vows by doing a course of conduct improper

for any Christian minister.

2. Notwithstanding the fact that the appellant thus insulted our brethren among foreigners, injured the reputation of our countrymen arbitrarily, did such an action as ought not to be done by a minister, & put a great obstacle in the way of the evangelization of Japan, & although he was advised many times, yet he is not conscious ^{of the gravity of} such action, does not reflect on it, does not repent, but on the contrary uses mean devices in order to protect himself. Therefore he is one who has dishonored his vocation, religiously & morally.

But the Synod's opinion is that the punishment of the 1st Tokyo Presbytery to censure him & to have him insert the correction of his mistakes in newspapers, was not proper.

The proofs for the above statements are sufficient as found in the book of the appellant, the record of the 1st Tokyo Presbytery, the discourse of the prosecution & of the defence at the meeting of the synod, the letter of Mr. Phillips, an American (who revised Mr. Tamm's book for publication) and other facts.

As such is the case, the synod changes the sentence of the 1st Tokyo Presbytery, and declares that

Mr. N. Tamura is a man unworthy of the
ministry, and deposes him from the ministry.

"Hujin Kuroku,

President-Moderator of the Synod.

"July 6th, 1894."

At a meeting of the General Council of Cooperating
missions, on July 7th. the following paper anent
this case was after a long discussion, adopted
to be transmitted to the Synod.

"Resolved that the Council of Cooperating
missions has heard with profound regret the
decision of the Dairikai (Synod) of the Church of
Christ in Japan deposing the Rev. N. Tamura from
the ministry. The reasons for the same are that
while it must be admitted that there are statements
and opinions presented in "The Japanese Bride"
open to criticism because of their lack of good
taste and of unfairness, these statements and
opinions have no reference to any point of doctrine
or government in the standards of the Church
nor in the opinion of the members of the council
can the writing of them be properly construed as a
moral offence. Therefore, without expressing an
opinion as to any alleged acts or statements of the
Rev. N. Tamura outside the formal charges preferred

in the Daikwai, the sentence of deposition, - the extreme penalty for the gravest offences, - is regarded as excessive and as contravening the spirit of love and justice.

"Resolved that a copy of these resolutions be sent to the secretary of Daikwai, not as proposing a change in the action of that body which must be recognized as final but as a matter of information."

This action was laid before the Synod. A motion not to receive it was lost, as well as a motion to receive & record on the minutes. It was therefore agreed that the communication from the Council needed no special action of the Synod, a fact that was in fact anticipated in the second part of the Council's communication.

This therefore disposes of the Tammra case, at least as far as the present Synod is concerned.

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Statement respecting
Mr. Yamura.

The following statement respecting Rev. N. Yamura of Tokyo, Japan, & his methods of church work, is made public in the interests of ^{the} regular work of the United (Presbyterian and Reformed) Missions in cooperation with the Church of Christ in Japan.

From 1888 to 1892, Rev. N. Yamura, then & some years previously the pastor of one of the churches of Tokyo, was engaged in carrying on "a school for lay evangelists," which was supported largely by mission funds, and wherein the instruction was given in part by missionaries & in part by Japanese ministers (including Mr. Yamura). He had also organized an "Industrial Home," into which he had gathered a small number of boys of differing ages who worked part of every day at such occupations as gardening, washing, etc., and studied, tuition free, in the classes of the mission college - the Meiji Gakuin. The support of the "Industrial Home" was obtained to some extent from work done, but mostly from private contributions made by foreigners (missionaries & others) in Japan & America, who sympathized with the experiment.

In the Spring of 1892, Mr. Tamura asked the Presbyterian Mission in Tokyo to endorse his plan of going to America to raise large sums of money with which to endow his two institutions. The Mission voted against giving the desired ~~endowment~~ endorsement. Mr. Tamura had previously sought but without success, the approval of his associates, both foreign & Japanese, in the faculty of the school for evangelists. The pastors of the Tokyo churches were also appealed to, and were all but unanimously opposed.

Nevertheless Mr. Tamura persisted in going to America. He spent about one year there in making addresses & collecting money. That he succeeded in making a strong impression in various places & upon many members of American churches, is evident from the financial success that attended his efforts. Enriched by this support of money & sympathy, he returned to Japan in the Summer of 1893, & has since been engaged in furthering his several interests, - school for evangelists, church, newspapers, "Industrial Home," etc.

The Presbyterian Mission as such has held strictly aloof from all this work from the time

that its connection with the school just mentioned, was severed by Mr. Tamura's own act. It is sufficient to say that in 1892, the Mission regarded the experiment which Mr. Tamura was making as of too short duration, and its success, not sufficiently assured, to justify the proposed endowment. There was no intention, however, of withdrawing the annual fund that had till then been provided, & of thus preventing the continuance of the experiment.

Two years have elapsed since the connection was severed, and, judging from what can be seen here in Japan, Mr. Tamura's prospects of success are more doubtful now than they were then. His attitude towards existing ^{church} institutions and his manner of conducting his Japanese newspaper, the "Inochi" (Life) - is no doubt in part the cause of this practical failure. In the Church in Japan, as in America, certain differences of opinion in theology have arisen, and Mr. Tamura stands professedly with those who favor a fuller creed, but he has championed "orthodoxy" for some time past in a way calculated to discredit rather than recommend it; and his paper would undoubtedly receive the disapproval of its supporters.

in America if they knew its temper as indicated by what it has contained. "The school for lay evangelists" has only four or five students in place of from fifteen to thirty who were in attendance when it was helped by the missions, (Presbyterian & Dutch Reformed), - and there are only fifteen or twenty inmates of the "Industrial Home," - mostly young boys.

The Presbyterian Mission now thinks it necessary to change its attitude of tolerance toward Mr. Tamura, mainly for the reason that he has begun the publication of an English periodical for circulation abroad which aims to enlist the sympathies of foreign Christians in his individual work in contradistinction to that of the missions and of the church with which they cooperate.

The "Japanese Messenger" Vol. I, No. 1, contains a prospectus of Mr. Tamura's plans. It asks for "contributions however small," - for "Christian sympathy and help." It contains sentences manifestly calculated to discredit American missionary agencies in Japan and at home. It claims to speak the truth as missionary periodicals do not. It makes statements about Mr. Tamura's work that are, to say the least,

highly misleading, and the general impression created by the paper is of a prosperity in his work that does not exist.

Such deliberate and periodic appeals for recognition & help to the American Christian public cannot be ignored; for it must be said that if this can be properly given to Mr. Tamura, it could be given with greater propriety to many another Japanese, and if such were the case, confusion would necessarily result to the regular work which is built up from year to year and is from year to year reported to and approved by the Boards of the churches in America. Hence not only are the missions, but, what is more important, the "Church of Christ in Japan" is also involved in the danger. As a matter of fact, Mr. Tamura's financial success naturally encourages others to make attempts similar to his, in proof of which, reference may be made to the cases of Rev. S. Kato and Mrs. C. Sakurai.

In his Japanese newspaper, the "Inochi," Mr. Tamura recently addressed an open letter to John E. Foster, Esq., who was then visiting Japan. In this letter he welcomed Mr. Foster as an agent of the A. P. Board of Foreign Missions in New York

to investigate mission and church works in Japan and in effect congratulated the Japanese Christians that such a gentleman had come and that now a correct report could be carried to America to offset the insufficient statements made by the missionaries. This fact is mentioned here merely as a further indication of Mr. Tamura's animus toward the authorized agents in Japan of the Christians in America to whom he is appealing for aid.

In any Oriental country it is impossible to harmonize the two plans, viz: first, that of independent work sustained by foreign, (not native,) funds, and second, that of cooperation in accordance with which mission and church work has for a long time been conducted, - in Japan as elsewhere. So long as the supporting funds come from abroad this independent work will always manifest to a greater or less extent a spirit of hostility to the organized work of the missions and the native churches, on which, ^{hostility} indeed its continuing life depends.

In view of all these facts the Mission feels compelled to make public its disapproval of Mr. Tamura's spirit and methods, and its firm belief that it is a serious mistake

on the part of American Christians to encourage him with their support.

The above is the action of the East Japan Presbyterian Mission, taken at its regular meeting held June 30th, 1894.

copy.

Mirrored Report.

Whereas in reports hitherto sent by this Mission to the Board in New York, no reference to the reprehensible acts, conduct & spirit of the party in the Japanese church opposed to Mr. Tamura has been made, while on the other hand, his (Mr. Tamura's) course has already been reported sufficiently & sufficiently disapproved, (see letter of Drs. Knox & Thompson sent to the Board in May, 1893: - also letter respecting Mr. S. Kato recently sent); therefore resolved;

First; that we now merely send to the Board, without comment, for its information & independent judgment, a copy of the paper recently issued by Mr. Tamura in English for circulation in the U. S.

Second; that we ask the Board, in the light of the information thus far obtained from this field, and in the light also of its own regulations and of recent deliverances of the general Assembly touching special objects, to instruct us on the following points:

- (a) Shall we antagonize this movement? or
- (b) Shall we seek some modus vivendi with Mr. Tamura, or
- (c) Shall we tolerate his work and let the tree be known by its fruits?

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It is earnestly recommended that this report be read & the above questions considered in the light of the recent action of the Daikwai (Synod) in deposing Mr. Tamura from the ministry, and the consequent action of the Cooperating Missions in Council, disapproving of said deposition.

Respectfully submitted,
David Thompson

July 11th, 1894.